



HUNA VISTAS

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P. 7

Published by and for the
Huna Research Associates.
Studies relating to Huna.

May, 1960. No. 9. Page 1.
% Max Freedom Long, H.R.A. Editor
P.O. Box 875, Vista, Calif., U.S.A.

AFTER YEARS OF WAITING, A SPIRIT KAHUNA IS FOUND. It is great news and a most interesting story. One of the newer HRAs, living in Chicago, is a busy doctor, but he has found time to investigate mediumism and has been having seances with a woman medium who seems to have come from Algiers, and who calls herself "Princess _____", but who speaks good American English at all times, even when giving messages (in the same voice without change) from great men of the past such as Plato, and moving on down the list to Abraham Lincoln.

A TAPE RECORDING was sent me on loan by Dr. O., when, at my request, he had asked the medium to see if she could get more information from a spirit, who had been located at the request of Dr. O., and who had made some remarks about the healing methods of the kahunas. I had asked that some information be given by the spirit in one of the eleven dialects of the basic tongue of the Polynesians. In earlier years I had made the same request where other spirits who claimed to be kahunas were communicating, and in no case were the spirits able to do more than make excuses. (It goes without saying that the "messages" given by these pretenders threw no fresh light on Huna.)

On the tape recording, after the kahuna spirit announced his arrival and gave his name as "Tanhane", saying he had lived in Samoa at one time and had been a kahuna, I listened to the rich, deep voice of the Doctor asking that a kahuna healing ritual be given, particularly an invocation which might be used for instant healing.

The medium spoke for the kahuna spirit, using exactly the same tone and American diction as for all the other communicating spirits. The pretenders usually try to imitate a foreign brogue, but the "Princess" did nothing of the sort. She explained that the kahuna would try to give the healing ritual through her, but that it might have to be worked over a little to get it right after being spoken through her. She further explained that the kahuna was saying that the formula was, "You come, you see, you change forms and you master." She continued, saying that the healer calls FOUR spirits of the invisible world and tells them what is wanted. They then bring invisible foliage and feed you to make you strong. The four spirits then stand by to do your bidding when you repeat the "ritual".

After a little discussion, the ritual or formal invocation was given clearly and without hesitation, in what could have been any one of three of the Polynesian dialects. (I wrote it down in Hawaiian.)

"Ponti pontu ha ha la lu." Pronounced as "pontee pontoo hah hah la lu." The first two words were not to be found in the Polynesian dictionaries, nor was the kahuna spirit's name given in the usual way. There is no "tan" in Tanhane but with the "n" taken out, the name becomes "Tahane" or "Kahane" which means "One speaking with the voice of a ghost" (broadly translated. The word for the middle self is "u-hane" or the self which cries, whimpers, talks and, as a ghost, speaks in a faint voice. The middle self is the "talker." This identifies it because the lower spirits and low self, as in the animals, do not have the gift of speech.)

We may say that the kahuna spirit probably did not give his real name, but simply identified himself as "The one speaking".

Finding that the "n" was to be dropped from the name, it was at once guessed that it should be taken out of the first two words of the invocation to make them, "Poki poku (in Hawaiian) or poti potu."

The invocation, treated in that manner, however, did not make a freely worded prayer or command. It had all the appearance of a bit of the coded "Secret" similar to that met with in older healing invocations. A root translation to break the code was at once undertaken, and words naming things used to stand as symbols for something else were watched for from the start.

"Poki" is "to be united", and here we have the symbol of making contact or temporary union with the High Self.

"Poku" means "to cry out" and was a word used by public criers to call attention when they were about to give a command from the local chief. It symbolizes the effort to call the attention of the Aumakua and make ready to unite with it or stand in contact via the aka cord.

"Ha ha" is the much used symbol of taking on a surcharge of vital force with heavier breathing. As the purpose of taking on a surcharge when contacting the High Self is to give the mana to empower the Helping Parental Pair to do what must be done to answer the prayer for healing or other help.

"La" means "light" and this symbol repeats the information that has been given in the first two words - the information that it is the High Self which is to be contacted.

"Lu" has the meaning of "to plant small seeds" and here we have the symbol of making the thought-forms of the thing desired and of sending them along the aka cord with the mana flow to the High Self so that the "seeds" may be "grown" into the desired condition.

The cryptic phrase, treated in this way, at once gives back the ancient method used by the kahunas. It is not a prayer or invocation. It is, rather, a coded description of the several steps to be taken to perform the complete healing rite or action. In its code form it would be meaningless to one not already initiated into the general beliefs and practices of the kahunas. It is NOT a set of words to be used as a magic incantation to cause healing. It is more like a prescription for a healing action. Moreover, it would seem that the communicating spirit kahuna was presenting his credentials, so to speak, knowing that they would be passed on to me and that I would have the insight to check them for genuineness.

"Poki" means "to cry out" and was a word used by public orators to call attention when they were about to give a command from the local chief. It symbolizes the effort to call the attention of the Aumakua and make ready to unite with it or stand in contact via the air cord.

"La" is the much used symbol of taking on a surcharge of vital force with greater brightness. As the purpose of taking on a surcharge when contacting the High Self is to give the man to empower the Helping Personal Self to do what must be done to answer the prayer for healing or other help.

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"In" has the meaning of "to plant small seeds" and here we have the symbol of making the thought-form of the thing desired and of sending them along the air cord with the name flow to the High Self so that the "seeds" may be "grown" into the desired condition.

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real name, but simply identified himself as "the one speaking". We may say that the kahuna spirit probably did not give his animals, do not have the gift of speech. This identifies it because the lower spirit and low self, as in the case of a ghost, speaks in a faint voice. The middle self is the "medium" with the voice of a ghost. (Probably translated. The word for the middle name becomes "kahuna" or "kahuna" which means "one speaking" in Hawaiian. There is no "tan" in Hawaiian but with the "a" taken out, the name becomes "kahuna" or "kahuna" which means "one speaking" in Hawaiian. The first two words were not to be found in the Hawaiian dictionary. The first two words were not to be found in the Hawaiian dictionary. The first two words were not to be found in the Hawaiian dictionary.

THE DESCRIPTION GIVEN IN ENGLISH of the ritual or method to be used, was next to be considered. As I could make little sense out of the, "You come, you see, you change forms and you master", I followed the usual procedure, that of translating the main words into a Polynesian dialect so that the several meanings of each word could be noted as well as the meanings of the root words making up the complete words, or, Kokoke, nano, malulu, lanakila. (Hawaiian was used and alternate words sorted to select the ones with the meanings which had value from the point of view of the "code" used to conceal the "Secret" by the kahunas.) The translation, when decoded, gives also the steps to be taken in the healing action or ritual. I list them:

1. "Come" or kokoke. The word means to approach someone, but has the alternate meaning of "the braided cords" or of to drag something along with a rope. The "braided cords" also may be a net to use to carry a calabash or package. The aka cord which connects one to the High Self is the first thing indicated, and it suggests at once that the coming is to the High Self and is a making-of-contact. However, the secondary meaning of "a NET" is very important. The complex or fixation, the guilts and the hurts for which amends have not been made, all come under the symbol of the "NET" which entraps or snares the person who must be cleansed (kala-ed) of these things that "are BLOCKING the PATH" to the Aumakua. So, the first step is the one of cleansing the patient to make him ready to receive the healing. As a part of the step, the contact with the High Self is made by the "opening of the path" or "restoration of the light", as opposed to remaining ill and in the "condition of darkness".
2. "See" or nana, or often lana, the latter word meaning "to float". The secondary meaning of nana is "the spider's web, and again we see repetition of the symbol of the "thread" of contact with the High Self, and again the entangling "net", this time in the form of a "web" to trap the victim. The alternate word often improperly used is lana, and in its doubled form of lana-lana it means the cords or ropes used in constructing a thing that will "float", as a canoe. The healed and normal condition is symbolized as floating on water, symbolizing the supporting and necessary mana supply. The "sinking" condition is the one of sickness and lack of strength.. The symbols point indirectly to the accumulation of mana to be given on the aka cord to the High Self to be used in healing the patient, but any initiate kahuna would know that the "floating" calls for the mana.
3. "CHANGE FORMS" or malule. Here the root, malu, has the meaning of "to soak in water", and at once we know that the "changing of forms" done by the High Self to replace bad tissues or conditions with normal and good, is to be accomplished by fairly saturating the healing "Selves" with mana, as symbolized by water. The root, lu, means "planting the seeds", and again we have the symbol of the making of the thought-forms or mental picture of the desired condition, and of the presentation to the High Self on the mana flow, the "seeds" to be "grown" into the answer to the prayer-plus-action. In English we have no words with the exact meaning of the malule of the Hawaiians and other Polynesians. We have yet to recognize the nature of the transformation process involved in such healing as is under discussion. The root lule means the "moving or shaking FAT of a very corpulent person." The symbol of the fat is that of something easily changed in shape, and suggests change in form and substance.

4. "TO MASTER" or lanakila, describes in the root, lana, the healed condition in the meaning, "to float", which is the opposite of the "sinking" or ill condition. As we get the meaning of the rope used to tie together the outrigger parts of the canoe, we have a check by repetition on the word nana, "to see", and this makes sure in the coded meaning that the importance of the aka cord and the High Self at the upper end of it is not forgotten. The second root part of the word for "to master" is kila, meaning "to be strong". It shows the normal strength of the sick person restored. But the roots of kila are part of the coded meaning, ki being "to spurt water upward from the mouth as a swimmer", this providing the much used symbol of sending the mana to the High Self. The second root, la, is "light", and repeats the information that the "dark" condition of illness has been corrected and the "light" or normal condition restored. The formula is stated in a different way, but covers the same basic points in the healing rite, and, lays stress on the preliminary cleansing process which "opens the path".

THE INSTRUCTIONS FOR PERFORMING HEALING, (given at the bottom of page 1) in which four spirits are called and told what was wanted, and who then brought foliage to feed and strengthen the healer before waiting to be "call-to do your bidding" was seen also to be coded and was translated into Hawaiian.

I will not bore you with the technical details of the words and their root symbols or code significance, but give the gist of the instructions. First of all, it is the High Self who is called, the "FOUR" spirits is a blind to hide the secret meaning from those not initiated. But, the word for "four" also means "to stretch a cord" and this is the standard symbol of making contact with the High Self and giving it the gift of mana as well as the thought-forms of the healed condition. (To "stretch" the cord is to put it into use.)

The mana, once given to the High Self, is changed in some way, as to a higher potential, and returned to the healer so that he is filled with the high mana which can be given the patient by "laying on hands". In the legends of Polynesia the gods are sometimes said to draw mana for their work from the green things growing on the earth. In the word for "feed" we come upon the roots of the old symbol-words for the "net" and know from this that the cleansing of the patient to open the path must be accomplished as part of the work. The roots for the word for "bidding" (kauoha) stress very strongly the need for the cleansing of the patient, the roots signifying snares made for birds with strings and by smearing sticks with bird lime, also indicating that the spirit so ensnared is one belonging to the patient - the low self as well as the middle self. The roots also mean "to be crucified" or hung on a cross, which, to the kahunas appears to have been the symbol of the fate of the un-cleansed, guilty, obsessed or complexed individual in need of healing of body or spirits - in need of "salvation". (Antidating A.D.1.)

THE GREAT IMPORTANCE of this set of instructions is, to me, the part dealing with the strengthening of the HEALER by feeding back to him the high mana. I think that this may have been intended as the answer to the question which has recently been brought up by the

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report of the miraculous healing accomplished by Terte, the Filipino healer. It was learned that he, like other "spiritual" healers, does not know how he does it. What they all do is to get set to do the healing, then wait for something to act through them and bring about the desired results. Some pray to God. Some, like Harry Edwards of England, think they call spirits of the departed to work through them. Not one can teach a beginner to do more than to invite the POWER to work through them or to go afar to heal, on their own, those persons at a distance who have asked for help.

AGAIN WE ARE THROWN BACK ON OUR OWN RESOURCES, and I begin to see clearly that it would do little good to travel to see Terte and to try to get from him the secret of his healing. He would, doubtless, tell me to pray and to try to get the Power to come into me and work through me. He might add that if I had experienced an illumination, as he had done, and if I had some natural talent for the work, I might eventually develop into a healer.....But all this we have heard before. There seems to be no secret method in use, not even a method which the healers, themselves, fully understand. To complicate the matter, the communicating spirits involved, supposedly, in the healings, give conflicting explanations of the mechanisms employed. They seem very often to be used by the High Selves, but to be unaware of the nature and identity of those same High Selves.

AS I SEE THE PROBLEM OF HUNA HEALING at the moment, everything hinges on supplying the High Self with a sufficient amount of mana so that it can then send it back in its potent form to fill healer and/or patient so that it can be used by the High Self to cause changes in the body to bring about the healing. The same may apply in a different manner to the changes which must be brought about in the lives and/or circumstances of one or more people to correct poverty, social tangles and the like. This latter operation might take a number of prayer-actions to keep the needed supply of mana at top level.

One of the reasons for our failure to develop healers in the ranks of the H.R.A. may be that we have not learned to accumulate and offer a large enough supply of mana. I am speaking of the instant healing rather than the slow healing which we seem able to accomplish where the path is clear.

Another possible cause of failure is that we have not given the necessary time to learning the healing art of the kahunas. We all have to make a living, and as this school of healing has no standing before the Law, the would-be healer would stand the chance of being jailed before he got well started. More than that, if the instant healings were accomplished, the doctors already in the field would, as they always do, try their best to put a stop to such competition. One would have a profession which one could not practice.

Perhaps the best thing to do at the moment is to keep up the work of the TMHG (which now has its time put forward an hour by the advent of daylight saving time in California) and to see if we can get a little more definite information from the spirit kahuna on just HOW to accumulate and use the mana surcharge best. There might be a special method or knack. Unfortunately, in all the studies of the words used by the kahunas, we find the information that such a surcharge must be obtained, but we get no exact instructions to tell

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us just how to do the accumulating and sending of the flow. We might even be able to get a line on a simpler and more direct way to remove the fixations from the low self. At least we can hope to get verification of the conclusion that the shock method, in which a heavy mesmeric shock of accumulated mana was used by the kahunas was correct. The "deep analysis" of the Freudian method, standard in all Government hospitals, is very slow, very expensive, and very uncertain. Ron Hubbard's "Scientology", once proclaimed as the new and simple method of bringing a complex to the surface and draining it off, seems more like a passing fad than a scientific method. I will do what I can to follow this lead, and will report results.

A THING THAT STRIKES ME is the probability that the ancient coded instructions for Huna healing may have been what gave rise to the many "MAGIC FORMULAS" current in olden days when it was often believed that if one could pronounce in just the right way some bit of gibberish, something of a special nature would occur. Together with the belief in the power of the "word" or of the invocation or prayer, there was often a belief that a certain act or set of acts must go with the recital. Or the drawing of a special talismanic figure might also be necessary. In the Catholic Church we find distorted Huna beliefs and rites, so it is not at all surprising to see certain prayers accompanied by certain movements such as the "crossing" of oneself, etc. Once we see clearly how such things originated, we can realize how useless are the outer words and the mistaken "actions" accompanying them. The hidden inner meanings must be restored if we are to have the least chance to find initiate kahunas again in our midst.

FOR THE P. A. TESTS THIS MONTH, go back to the May issue of FATE if you will, and turn to pages 90 and 91. There you will find an article by Fred Archer on the drawing of portraits of the dead by Frank Leah. Some HRAs may recall the fact that the medium, Jessie Curl, who picked up a spirit when passing through Samoa, who called himself "Hoo Ola" ("Make Life",) (as told in one of the earlier BULLETINS,) visited Frank Leah to have him draw a portrait of another spirit guide long familiar to her. The artist took up his crayons and looked psychically for the old guide, but could see only the old Polynesian spirit. It was Hoo Ola, and he announced that he had taken over and that it was HIS portrait that should be drawn. They told him to go away and let them get on with the drawing of the other guide, but he refused. He took hold of the artist's hand and started making a portrait of himself. They gave up and he allowed Leah to go ahead with the drawing. (I have a rather worn photograph of the drawing made by the artist.)

In the article in question we have two photographs, taken some years apart, and showing, according to my readings: 70° 275 and 70° 276. The personality circles are clockwise but waver a bit. The reading from the drawing made by Leah, after seeing the spirit, but without seeing a photograph of the subject, gives a reading of: 70° 274. This seems odd, as the degree reading was 376 in the photograph of the man at a later period in his life, and one would guess that he had evolved a little. As a spirit he seems to have fallen back two degrees. It may be my mistake in making the reading, and I would appreciate having you run checks and letting me know the results you get. Particularly, I would like to know if you, also, get over the drawing a peculiar shivering of the pendulum and the thread which supports it. This is a new thing to me.

WE HAVE VERY FEW PRIESTS AND PASTORS in the HRA. For some time this puzzled me, especially after we had discovered the coded Huna in the Bible, particularly in the New Testament. I thought any Christian leader should be vitally interested in this new light on the origins of Christianity, but they were not. I sent copies of my first two books to the Pope, but had no response. Later on, when I became able to use the Brunler-Bovis Biometer system to classify types of intelligence, I set about reading from the pictures of these "Men of God". A few years ago I found in LIFE magazine pictures of all the leading Catholic and non-Catholic churchmen who had attained fame. I found from the readings that they all fell into the levels under the 340 degree spot, and most of them were under 325. In the April 25, 1960 issue of our American magazine, TIME, I came across the picture of a woman, The Rev. Margit Sahlin, who had recently been ordained and made the pastor of a Lutheran church in Sweden, where women are only now being allowed to enter that field. My P.A. reading for her was $\nearrow \odot \searrow$ 312 degrees. This is a level in which good talkers and preachers are often found, also the very vocal politicians. Care to check my reading for this smiling and clockwise-good lady?

On page 110 of the same magazine is a picture of "Doctor" Brinkley, a man well known to people on the California side of the U.S. He operated radio stations and also advertised his medical services in a large way. He was stripped of his license to practice and then hired licensed doctors to run his clinics. Forced out of the U.S.A., he set up a radio station just over the Mexican border and continued his questioned operations. Eventually he went broke, and died in 1942. He is an interesting example of a man with a reading which, to one who could know his P.A. reading, should be shunned as a physician. Care to check with me? I get $\nearrow \odot \searrow$ 362, the low self being counterclockwise and the circle wavering and uneven. A clever and intelligent man whose destructive low self tripped him up badly.

MANY THANKS FOR THE OFFERS OF HELP IN THE TERTE MATTER. Several of the HRAs very generously offered what they were able to help me pay my expenses in going to visit Terte in the far islands, but the plan has been given up, at least for the present. As explained earlier in this issue of H.V., we learn that he does not know what works through him to cause the miraculous healings or how to train others to do more than invite that power to work through them. The offers of help were warmly appreciated.

WHAT STUDIES AND INVESTIGATIONS WOULD YOU LIKE to see taken up in the Huna Vistas? The study of the Taro Cards and their secret order and symbology is about ended unless we decide to take up the use of the cards as markers in Astrology and to comment on many unverified "teachings" blamed by the writers of books and courses on the Tarot Cards. I have sent out about 100 "tinned letters" in answering correspondence this past month, asking this same question, but few replies have come back. I find that it is very difficult to find and present material which pleases more than a fraction of the HRAs. Some like the Taro studies and are enthusiastic. Some are saving the H.V.s to go through them when the studies are completed. Others are very frank in saying they have no interest in the symbology of the Taro, even if it does appear to offer verification of Huna ideas. ???????

PROCEEDINGS OF THE LODGE OF THE
ANCIENT ORDER OF THE HRA TARO
=====

Initiatory Unit
Ten

THE INITIATES OF THE 9th DEGREE of HRA Taro are assembled and have taken such chairs of office and of out-of-office as they have seen fit. They wear a fine assortment of magnificent robes, many embellished with the symbols of the Major Taro cards. Cigbo has materialized and is dressed in a neatly trimmed coat of fur which he fondly hopes will at this time make him resemble one of the animals pulling the Chariot of Card VII. From time to time he raises his fur ruff around his neck to try to look like the lion of the Strength card, No. VIII. To be sure that his office is not forgotten (that of doorkeeper), he wears a small gold key suspended by a ribbon from his neck. Having no Chariot to draw, and no Charioteer, he pulls behind him his cigar box, mounted on spools for wheels, and glittering emptily with a tinselled star left over from the Christmas tree of 1959. He hopes that all who see it will think it is a Taro PENTACLE. In his box, just to be safe, he has brought along a small hatchet (being unable to find a sword such as the Sphinx of Card X, the Wheel of Fortune, holds at the ready in one paw. He plans to change his costume to that of the Sphinx if an emergency should arise, and will then have his hatchet close at hand should there be a call at any time for someone to CUT the cards.)

OLD HIGH CARD, costumed as the Hermit, Card IX, calls the lodge to order and places his best new deck of cards on the altar. Cigbo seizes his hatchet and rushes forward to CUT the cards. He is restrained with difficulty and a dollar bill is placed on the top of the deck, whereupon Cigbo drops his hatchet and begins with all humility to go into his best ritual of worship.

OHC addresses the Lodge. "You are all invited to accept the gift of the TENTH DEGREE of A.O. HRA Taro at this time, but Cigbo wishes to remind you that it is customary for all who are initiated by COURSES into the mysteries of the Tarot Cards to tithe 10% of all they earn. That is what the '10' of this degree stands for - at least everywhere except in our Lodge. All Lodge members who have successfully escaped the 10% tithe for as long as the past thirty days, however, may consider themselves blessedly immune and may have an oak wreath placed under the emblem of the TENTH degree when worn on ring or badge, as the illustrious "Minus Ten Per Centum" (written or engraved -10%).

A MEMBER RISES TO ASK, "Why should we have the wreath from oak leaves when the PALM is our official tree? Does not the Master Fortuneteller always get his or her PALM crossed with silver?" There is wild applause on the part of the members. OHC yields to the pressure and says, "So be it." He looks for a piece of silver so that he can cross his palm to seal the bargain, but finds no pocket in his Hermit's Robe costume. He takes the dollar bill from the top of the Taro Pack on the altar and solemnly crosses one palm after the other with it. Cigbo, forgotten for the moment, takes his small hatchet and cuts the cards with it, completely ruining the three advertising cards which topped the pack. He is scatted loudly.

OLD HIGH CARD clears his throat and says seriously, "All kidding and kidding aside for this time, I propose that we try our several hands at some test fortunetelling. I am sure that the men who hope to be nominated for the presidential race will be most pleased to have us learn whether or not they will be nominated. It will save endless effort and expense on the parts of those who can be told that they will just be 'also rans'. As we have but two at the moment mentioned as possible Republican nominees let us run the Taro Cards for them." A card table is set up before all members who have packs, and all cut and draw for the PAST of Mr. Nixon. The draw by OHC is:

HANGED MAN No. XII (drawn first and placed at the left as we read from left to right. "Some difficulty in the past and a lesson to be learned. It is a moral or spiritual lesson," perhaps connected with the next card drawn, which is:

VII of SWORDS. (Check your illustration sheets to see what these cards are as drawn.) Our short list of meanings given in H.V. 8, says of this card, "Sees tricks being played by one or by the fates and enemies or obstacles." An embattled politician perhaps. Knight of Wands. Meaning was given as "Knight knows". Experienced as a politician and going forward at a fast pace, well armed. Ace of Cups. Meaning, "The inspiration or idea or desire for Cup things". Perhaps the desire for love of the voters and high place. IX of Wands. "The plan almost worked through." Fair success in PAST run, matching his success in getting to be a Senator, then the vice president, almost the fulfillment of highest desires.

DRAW FOR THE PRESENT: (Check page 10 of H.V. No. 7 for meanings to be used for the Major Arcanum cards.)

THE SUN XIX, a major: "Highest success in all things done two-by-two" and fitting election with the President to a high place.

IV of Pentacles: "Things tighten up. One hedges and holds on uncertainly to cash." This card may reflect uncertainty about future.

Ace of Pentacles: "Money hopes and plans start the effort going." Present efforts to get nomination seem well started.

Ace of Cups: Again, "The inspiration or idea or desire for Cup things." Undoubtedly the great desire is to be nominated and to be loved enough by voters to be elected president.

THE EMPRESS III. (Second good major in this draw.) "Material success in undertakings in woman's sphere of work, arts, family. All needs filled." As he is a man, and as woman plays second fiddle to men, generally, this could be made to fit his sitting pretty while playing second fiddle to the President. All is well so far.

DRAW FOR THE FUTURE: (The nomination is kept in mind in drawing.)

V of Wands: "Childishly simple things seem to upset plans." This is half way through the suit of ten cards, ending one cycle and making way for the start of the second part. Nothing conclusive.

II of Pentacles: "Progress, with juggling of funds and the means of getting started."

II of Wands: "Plans how" to get forward to the goal of nomination (as we are reading for success in that field.)

VI of Wands: "New start and indications of small success." This is the beginning of the second start of the wand or plan suit. Not very conclusive.

XI

JUSTICE: (The only Major in this draw.) "One will obtain justice and wrongs will be righted. One will right wrongs done others. High Self will help". This card seems to fortell something from

OLD HIGH CARD clearly his throat and says seriously, "All right, and
fasting aside for this time, I propose that we try and
several hands at some fast tournament. I am sure that the man
who hope to be nominated for the presidential race will be nominated. It
pleased to have us learn whether or not they will be nominated. It
will save endless effort and expense on the part of those who can
be said that they will just be 'also rans'. As we have but two of
the women mentioned as possible Republican nominees let us turn the
card back for them." A card table is set up before all members
who have paper, and all are drawn for the race of Mr. Nixon. The
draw by QED is:
HAROLD HAS NO. XII (drawn first and placed at the left as we read
from left to right. Some difficulty in the past and a lesson to
be learned. It is a moral or spiritual lesson," perhaps comment-
ed with the next card drawn, which is:
VII of SHORDE. (Check your illustration sheets to see what those
cards are as drawn.) Our third line of meanings given in U. S. 8,
says of this card, "Great trials being played by one or by the
lives and fortunes of others." An excellent political perhaps
Knight of Wands. Meaning was given as "Knight knows". Experienced as
a politician and going forward at a fast pace, well armed.
Ace of Spades. Meaning: "The investigation of lies or desire for the
things". Perhaps the desire for love of the voters and high place
IX of Wands. "The plan almost worked though? This success in fact
two, maintaining his success in getting to be a Senator, then the
vice president, almost the fulfillment of highest desire.
DRAW FOR THE PRESENT: (Check page 10 of U. S. 100 for meanings to be
used for the Major Arcana cards.)
THE SUN XIX, a major "highest success in all things done two-by-two"
and fitting election with the President to a high place.
IV of Pentacles: "Large things go. One broken and holds an under-
lately be such." This card may reflect uncertainty about future.
Ace of Pentacles: "Many hopes and plans start the effort going."
Three of Spades: "The investigation or lies or desire for the
Ace of Spades: "The investigation or lies or desire for the
things." Unconsciously the great desire is to be nominated and to
be loved enough by voters to be elected President.
THE EMPRESS III. (Second card major in this draw.) "Fertile success
in undertakings in woman's sphere of work, art, family. All
needs filled." As he is a man, and as woman plays around things
to her, generally, this could be made to fit the sitting party
while playing second fiddle to the President. All is well so far.
DRAW FOR THE FUTURE: (The President is kept in mind in drawing.)
V of Wands: "Fighting things seem to pass plans." This is
half way through the suit of war cards, ending the cycle and
making way for the start of the second year. Nothing completed.
IX of Pentacles: "Progress, with juggling of funds and the means of
getting started."
II of Wands: "Times how" to get on toward to the goal of making-
tion (as we are reading for success in that field.)
VI of Wands: "New start and indication of small success." This is
the beginning of the second year of the card as plan rule. Not
very conclusive.
XI
JUDGMENT: (The only Major in this draw.) "One will obtain justice
and wrongs will be righted. One will bring wrongs done others.
High Ball will help." This card seems to forecast something from

out of his past coming to bear on his chances of being nominated. My judgment from the cards is that there may be unexpected upsets at the last minute. Might get kicked upstairs into the Supreme Court like Warren is said to have been.

GOVERNOR NELSON ROCKEFELLER is the possible second man in the running for the nomination, so let us run the cards for his chances. DRAW FOR THE PAST: Queen of Cups. Someone clings to an old dream. IX of Cups: "Successful end of quest near". Has been sitting pretty. VIII of Wands: "Sudden changes, travel, moves." He announces himself a candidate, then withdraws. IV of Swords: "Sees plans held up and an enforced wait." That fits. VI of Pentacles: "New beginning is made. Money divided for self or given to others." It costs money to campaign.

DRAW FOR THE PRESENT: Starts with Knight of Swords: "Knight rides fast to right wrongs." (He and Mr. Nixon, both? Odd.) VIII of Wands: "Sudden changes, travel and moves." Not apparent, but might be things moving behind the scenes. A draft? King of Wands: "Helpful". He helps or his friends help him. VIII of Pentacles: "Plans go well" etc. (He has all needed money.)

DRAW FOR THE FUTURE:

V of Wands: (Again!) (Keeping only the presidential nomination in mind.) "Childishly simple things seem to upset plans." We are reminded of this card in Mr. Nixon's run. Could this point to the usual uncertainties of politics, and especially in the convention due in July? (Too bad you HRAs in other parts of the world have so little interest in this election.)

TEMPERANCE XIV: A Major: (Whose number we have changed to XII.) "Contact will be established with the High Self and good on inner and outer levels will come." Hardly fits our question but may indicate that he is foreordained to be nominated. ????

Ace of Cups: Again the old inspiration and desire seems to return.

IV of Swords: "Sees plans held up and forced to wait." Could be a delay before the convention.

THE WORLD XXI: "The most fortunate card in the pack. Top success in both material things, in love, inner growth and progress." This is really a trump card and betters anything Mr. Nixon's run showed. My judgment is that events will cause him to run and that he will be nominated. Watch for unexpected developments between now and convention time. Also, make your own runs and decide for yourself, from your psychic "feel" for the meanings of the cards you draw, who will ride the Elephant when the big convention is over and the contest is on.

THERE IS A SLIGHT COMMOTION IN THE LODGE as some of the members are caught putting back cards they do not like when drawn. Battle lines begin to form, Nixonites on one side and Nelsonites on the other. Accusations begin to fly thick and fast. Cigbo takes up his hatchet and stolidly forms a third line. He is not at all sure which party he favors, but he declares that anyone who puts back cards and refuses to play fair with HIS candidate (whomever he later decides that he shall be) will "Get the ax" in the form of his little hatchet. He seems suddenly to fancy himself as a "Hatchet Man", having looked at too many T.V. programs of late. Ol' High Card laughingly restores order, scats the kat, and sets about performing the Lodge-closing ritual.

Max Freedom Long.

